# The Western Luminary.

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## INFANT SCHOOLS.

Professor Norton, of Cambridge, who is travelling in Europe, for the benefit of his health, recently paid a visit to an infant school in Liverpool, an account of which he has given in a letter to one of his friends:

"We attended, a few days since, an infant school, which has given me quite new views and feelings on the subject. I have seldom been more affected—it is not too strong a word—than in seeing, as we did, a hundred little creatures, some of them not more than two years old, thus collected together. I am not apt to shed tears; but I could not prevent them from repeatedly flowing into my eyes. How many, how various, how deep associations were there with such a group; and with the thought of that most Christian and most judicious charity, which is preparing them to act their part in life long after we may have passed away.

I had no conception of the possibility of preserving so much order and stillness among such young children, (all under eight years of age,) as we found to exist, apparently without harshness or unpleasant restraint.

They were called upon to repeat the pence table, the multiplication table, to tell the number of seconds in a minute, of minutes in an hour, &c. with the names of the months, to answer in their catechism, and to repeat the commandments abreviated, all which a majority of them did, speaking together, clapping their hands in unison in their singular exercises.—They then were amused by following the motions of their principal mistress, who imitated those used in different employments; repeating the explanation of them: as for instance: "This is the way we sow the corn," or, "This is the way we wash the clothes," and "This is the way we wring the clothes," &c.

After this, about half the school, the boys, went to play in the yard; and the girls went into another room, where, on the system of mutual instruction, a number of little monitors, five, six, and seven years old, were employed in instructing small groups of other children, teaching some their letters, and instructing others more advanced in reading. The children too young to learn, were put on a carpet, to sleep or play as they pleased. Connected with this school was another for children more than seven years of age, containing somewhere about two hundred.

I have sent you all the papers relative to these schools, which I can procure in this place. I am quite anxious that you should bring this subject before the public in Boston, as an important object of attention. You will make any use of my letter you please. I omitted to mention that the children sung a very pretty simple hymn about their infant school, written by the Bishop of Chester Rt. Rev. Dr. Bloomfield."

*From the New-York Observer.*

## LETTER FROM MR. GOODELL.

*Extract of a Letter from Rev. William Goodell, to a gentleman in this city, dated*

Lazaretto of Malta, June 21, 1828.

*My Dear Sir*—Yours of April 23 1827, was not received till April 12 1828. You could not have *then*, though it is not improbable you may have *since* expected, that my answer would be dated from this place. God's ways are not like ours. We feel satisfied, that in leaving Syria for a season, we have followed the dictates of Christian prudence, and the leadings of a gracious Providence, and we confidently hope, that our reasons will be satisfactory to the Christian public, when made known [illegible] through the Missionary Herald.

We went on board an Austrian vessel the last week in April, and sailed from Beyroot, Friday morning, May 2d, having been detained several days in the harbor by contrary and stormy winds. In order to avoid the ill luck, which is supposed invariably to attend commencing a voyage on an unlucky day, the captain very gravely spread *one* sail on Thursday evening, though he neither took up his anchor, nor put down his rudder; and thus broke the spell, by which seafaring men are almost universally bound, in regard to sailing on Friday.

We touched at Cyprus for provisions; but were not allowed to land, because the plague had been for some time at Beyroot, and on all the coast of Syria, South of Beyroot. Mussulmans, from intercourse with Europeans, seem now in many places to be renouncing, at least *practically*, their notions of fate and invincible necessity. Both the Pasha of Egypt and the Pasha of Acre have established quarrantine regulations; and the Governor of Cyprus has yielded to the wishes of a few Europeans there, and united with them in making and enforcing laws on quarantine, even more strict than necessary.

Cyprus appears to have been the birth-place of Barnabas, Paul's companion in many of his travels. It was to this place that these two "servants of the most high God" immediately sailed, after they had been sent forth to their work by the prophets and teachers in the church at Antioch. It was here that they wrought miracles, and "preached the word of God in the synagogue of the Jews, having John to their minister." And it was here "the deputy of the country believed, being astonished at the doctrine of the Lord." We inquired about the cities, which these Apostles visited; and thought of the doctrines which they taught. Alas! it is to be feared that no such deputy as "Sergius Paulus, a prudent man, desiring to hear the word of God," is now to be found at Paphos; and that no such doctrines as those holy men loved and preached, are now relished by any individual on the whole island.

We sailed from Cyprus on the evening of the 8th, and on the morning of the 15th, came in sight of Candia, the ancient Crete. This island is one of the largest in the Mediterranean, and its situation is such, that it might easily be made to command the whole Archipelago. Since the Greek revolution, it has been infested with pirates, and, though the combined powers have destroyed many of them, yet our captain did not venture to "sail close by Crete." But as we were tossed about a whole week by contrary winds, before we could pass the island, we had repeated opportunities of seeing the famous Ida of the ancients, whose summit, with that of the other principal mountains, was covered with snow. It was from a port in this island, that Paul's company "loosed" when such a tempest arose, that the ship could not be made to face the fury of the storm, and the mariners were obliged to "let her drive," and after she had been exceedingly tossed with the tempest for fourteen days, she was dashed to pieces at Malta. It was here, Paul left Titus, his "own son after the common faith," "to set in order the things that were wanting." And the character which he gave them, "The Cretians are always liars," appears applicable now to all the people of the East; and to "rebuke them sharply" for it, is one of the unpleasant duties to which a missionary is every where called.

On the 28th, we saw the coast of Italy—the land of papal darkness—where "that man of sin is revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself, that he is God," and from whose influence has arisen most of that opposition to the truth in Syria, which has been carried to such a pitch. Oh what joy will be on earth, and what hallelujahs in heaven, when "the beast shall be taken, and with him the false prophet!"

Towards evening, the clouds, which had for two days overspread the sky, began to disperse, and the coast of Sicily broke at once upon our view, with Mount Etna, and the smoke issuing, and flowing down, from her summit. We prayed that the darkness and clouds which had so long shrouded these countries, might be soon dispersed, and that the light of the Gospel might shine upon them in all its clearness and glory.

Early on the following morning, May 29th, we passed by Syracuse; at which place Paul "landed, and tarried three days," on his voyage from Malta to Rome. Early in the afternoon we came in sight of Malta; and, at 9 o'clock in the evening, cast anchor in the quarantine harbor. We "were all of good cheer," and "wished for the day," that we might say to our brethren and friends in this island, "Hitherto hath the Lord helped us;" "Oh magnify the Lord with us, and let us exalt his name together;" we "sought the Lord, and he heard us, and delivered us from all our fears."

All our number are favored with health, except some of the children, who are suffering partly from the heat and partly from teething.

Hoping for your prayers, that we may, if it be the Lord's will, be permitted ere long to return to our labor, I remain, your brother and fellow-servant in the work of the Lord,

W. Goodell.

### Duty of becoming acquainted with missionary proceedings.

Some men profess to have a sense of the value of immortal souls, and to wish the conversion of their fellow-creatures, yet seem to take little interest in the accounts which are published relative to missions to the heathen: they will read with delight travels, and voyages, and fictitious tales of distress, which, however well written, are but fiction still; and, while they expend their sympathies on those who suffer by the disasters of the seas, or on the sorrows of imaginary beings, will throw aside with indifference the details of far severer hardships endured in gaining victories over the powers of darkness. It is the sacred duty of all to combat this error; for it indicates that state of criminal lukewarmness which our Lord has declared to be his peculiar abhorrence.—*Wilberforce.*


## THE PEDO-BAPTIST.

Persons holding subscription papers for the Pedo-Baptist, are requested to forward a list of the subscribers they have obtained forthwith, either to the Rev. James K. Burch, Danville, or Rev. Thomas Cleland, D. D. Harrodsburgh. Should a sufficient number of subscribers be received the first No. will probably be published in the month of January next. It is expected, that every person who is desirous the work should goon, will exert himself in procuring subscribers. It is to be issued monthly, in pamphlet form, containing 16 large octavo pages each, stitched and covered—Price One Dollar per annum. Persons subscribing for five copies, to be entitled to a sixth copy gratis.—Payments to be made in advance, or on the delivery of the first No.

*From the Home Missionary.*

## AN ADDRESS,

### ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[*Furnished by the Rev. Daniel A. Clark, Pastar of the Congregational Church in Bennington, Vt.*]

Well, Brethren in the Lord, the moment has again come round, when the thousands of Israel are carrying in their petitions to the Court of Heaven. As the sun was setting there seemed to come upon my ear the inquiry of the Eastern monarch, "*What is thy request?* It shall be even given thee, to the half of my kingdom." It came from Heaven along by the way of Calvary There is no evening in the month like this. The Godly Edwards, who ascended and dropt his mantle, at the commencement of the era of revivals, longed and laboured to accomplish the object of a general Concert for Prayer; but died without the sight. And I have often thought, that from Heaven, if they are allowed any such sublunary prospects, he has these several years rejoiced to see the holy scheme accomplished, and followed with his sleepless eye, the successive hours that brought one nation of believers, and then another, and another, to their knees; till, at length, incense has risen from every section of this poor world.

If any are not ambitious to join in this Concert, we have only to say, they have mistaken their highest interest. If they can find, this evening, a sweeter employment than to present themselves, with this praying multitude, at the mercy seat, we have but to pity them and pray for them, as we pray for the nations that know not God.

The question has sometimes risen as we have approached the place of prayer on these occasions: "*Why does God require all this amount of exertion and entreaty* on the part of his people for the advancement of Zion, when a word of his would spread her territory over the whole surface of the world?" The answer to this question is obvious; and may, perhaps, be profitably exhibited at this hour.

God will employ his people in advancing the interests of his church; because, to be employed, renders them happy. To perform duty, renders piety healthful and vigorous, springs the mind and the heart to action; and results in sublimer thoughts and better affections than consist with spiritual indolence. Show me a downcast christian countenance, a mind all gloom and horror, and a heart shrinking from high and heavenly affections; and I may safely predict that all this has arisen, partially, at least, from idleness. God has built us for action and enterprise; and has put us in a world where these are necessary to the security of our happiness. He has made every inch of the territory outside the walls of his vineyard dreary, and dark and desolate. Hence, if his people will not stay within, and labor and live they may go out and starve. It appears to be a prime principle in the government of God, that what *he gives, we gather* If he intend to give us the high enjoyment of truth, he will first oblige us to search for it as for hidden treasure If he would smile on us, and give us the light of the knowledge of the glory of God in the face of Jesus Christ, he will first have us wait at the posts of his door. Would he give us a firm, unshaken hope in his mercy, intending to plant us as pillars in his house? He will put us, as it were, upon earning this honor, by self examination, and by those flesh-denying efforts, that lay deep the foundation and prop firmly the superstructure of our religion. And would he give us the luxury of doing good, we must come at it by those benevolent exertions that overlook our own interest, and aim supremely at the redemption of a world. "He that will save his life, shall lose it; but he that will lose his life, for my sake and the Gospel's, the same shall save it."

Again. God will employ his people in advancing his kingdom, because his active service is the best means of their increase in knowledge and in sanctification. Thus we learn truth, and thus we grow in grace. One may sit still and speculate about God, and providence, and redemption, half a century, and he will be but a babe in Christ at the end of it. He will only half know what he attempts to learn; and of a thousand things he must be wholly ignorant, and must die in his folly; and be saved, if saved at all, so as by fire. The child who should merely speculate about some complicated machinery that his father is building, what could he know of it, compared with one who labors with his father? While actively employed in the service of God, we have a thousand opportunities to see his truth illustrated, and light poured upon many a dark passage of Scripture, whose meaning would have otherwise lain hid till the judgment day. Thus truth is brought to bear upon the conscience and the heart, to purify and mould the whole man into the image of God. The christian graces can no otherwise be invigorated, but by action. How shall I know that I have a heavenly mind, and that I love not the world, nor the things of the world, but by putting this grace to the trial? How, but by giving liberally of my substance to the Lord, and by lending, hoping for nothing again? And by what other means, if this grace exists, can I invigorate it? How shall I nourish a spirit of prayer, but by the exercise of that spirit? How evidence my attachment to Jesus Christ, and hold that attachment supreme, but by enlisting all my powers in his service? And how evince and invigorate my benevolence, but by doing good to all men as I have opportunity; especially to those who are of the household of faith?

Thus it is, by holy action, that the man of God becomes equipt for his heavenly employment, and will find himself, when he awakes from death, in the likeness of his Lord. If Heaven is a state, not of mere *thinking* and *feeling* but of *action*, how can the believer ripen for that world while he remains inactive? We are assured, that they rest not day nor night, in Heaven.—How God employs the redeemed spirits, in addition to their work of praise, we may not know; but that he finds them work appropriate to their powers, there can be no room to doubt. Hence their stay below is unquestionably in preparation for the work which shall employ them in Heaven.

It may be said again, that God employs his people in advancing the interests of his kingdom, because he would have the pleasure of rewarding them. I know it will be a reward *of grace*. When they have done all, they are unprofitable servants. But still the scriptures abundantly assure us, that God will bestow rewards. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; *for great is your reward in heaven*" "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, *he shall not lose his reward.*" And these gracious rewards, to be expected only on the basis of the promise, God will love to bestow; and hence will operate the salvation of a multitude of sinners, whom no man can number, through their agency, that he may have the opportunity to bestow them. So the kind parent who loves to bless his children, will put them upon some little service purposely, that he may have the gratification of making them some kind return. Thus *their hearts* and *his own* are made glad. It will be found, when the scheme of redemption is finished, that his people have put forth in the work an amount of agency and of influence that will entitle them (through grace) to all the glories of the heavenly world. Thus the blessedness of Heaven will be enhanced, and the infinite benevolence of God none the less honored, through that system of means by which he wins a rebellious world to loyalty and salvation.

How thankful then should be the present family of believers, for the opportunity given them to be workers together with God! For the prayers they may offer, at a moment when every prayer takes effect, and for every penny they may drop into the treasury of the Lord, at a period when its contents tell so immediately upon the interests of the church, may the believer well be grateful. While it is God who teaches us to pray, and his Spirit inspires every acceptable prayer we offer, what grace in God to accept that prayer as service done to himself, and append to it so high and holy a reward! And while the blessing of the Lord maketh rich, and we can serve him only with what is already his own, how passing strange is that grace that accredits so poor a service to so dependent a creature, and rewards it with everlasting life! To breathe the air of this favoured country, is a kindness that prophets and apostles might have coveted; who by faith saw this period and were glad.

How great the sin of believers, and dark their hopes, who, in this age of prayer, of charity, of revivals, and of missions, do not evince newness of life in the cause of their master When all others are prostrate before the Lord, how can a believer not pray? Where else, on the Concert evening, can the christian be, and be happy, but where the God of Israel is invoked? Where else, and not sin, can he calculate to spend the devoted evening? And while the whole church relaxes its worldly spirit, and devotes its silver and gold to the service of the Lord Jesus, how can one who loves him not co operate, and be glad that he has the means of doing his Master honor? The curse of Meroz stands a tall beacon to warn all generations how dark is the destiny of those that will not come to the help of the Lord against the mighty. Only the traitor can stand idle in the day when some mighty battle is deciding the fate of his country. If men have gone out to win territory to the Lord, and we will not meet them with bread and water, what will be thought of us in heaven! And when the gentiles have surrendered the spoil, and their captivated gods are carried in the train of triumph, and we are permitted to see with our own eyes, the sightless demons that have held the whole heathen world in bondage, and still there is felt no new pulsation of spiritual life, then what power may we presume can ever resuscitate us to hope, and joy, and heaven? Had we not better, if

this is our case, quit now that grasp of the covenant which death will assuredly break, and be found, while yet there is hope, in the acts of a deep and genuine repentance? Then is it possible that, taking a new hold on the horns of the altar, there may come a timely and welcome pardon; and we may ultimately rejoice in those achievements on which we can now look so coldly.

## SUDDEN DESTRUCTION OF A HARDENED SINNER.

(Furnished by a Clergyman.)

*He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy* Prov.—xxix. 1.

The following literal and awful execution of the foregoing threatening occurred some years since, within my own observation. The subject of it was a Mr. ———d. To render more intelligible, some parts of the narrative, it may be proper to state that he was a carpenter by occupation, and also served as trumpeter to a troop of horse in the town where I resided.—This unfortunate man married in early life: but soon after his marriage, contracted an irreconcilable aversion to his wife. It pleased God, on two or three different occasions, to visit him with a lingering, dangerous fever, and bring him apparently to the verge of the invisible world. During these successive afflictions, he was agitated with bitter remorse, expressed penitence for his former impieties, promised reformation, and to live with his wife as a dutiful husband. But these serious impressions, "were like the morning cloud, and the early dew." With the recovery of health, his evidences of repentance and reformation vanished; and from these repeated visitations of the Almighty, and his own solemn resolutions, he returned to the world still more hardened in transgressions.

On the afternoon of Monday, I went, in company with another clergyman, to hear the Rev. Mr. ———, who had dispensed the ordinance of the Supper, on the preceding Sabbath; and during the hours of public worship we were frequently disturbed by the blowing of a trumpet; and were afterwards informed that the unfortunate W———d, had been playing, on purpose to interrupt our worship, remarking that the "Most High, was as much honored by the sound of his instrument as by our praises in the temple." "But the triumph of the wicked is short." This occurrence, as I already stated, took place on the afternoon of Monday. On the Wednesday following, having called at his lodgings, I found him in the most exquisite bodily distress; but did not enter into conversation, having repeatedly witnessed his professions of repentance, and his gross relapses to his former course of iniquity. Upon the evening of the succeeding Sabbath, a message was sent that W———d desired to see me. Upon repairing to his lodgings, I found him laboring under excruciating distress of body; but the poignancy of his bodily pain did not admit of a comparison with the horror which was rending his conscience. I mentioned to him that agreeably to his request, I had called to see him, and was ready to have conversation; when he replied, with an agony of feeling which I can neither describe nor forget, "I have been a great sinner; I have carelessly neglected the means of salvation, and am now on the brink of eternity, and must appear before the tribunal of my judge." I conversed with him at considerable length, on the promises of the Gospel, on the all sufficiency of Jesus; assuring him that he "came into the world to save sinners," and that no guilt of the creature was beyond the merit of his sacrifice, and then prayed with him. Having spent some time afterwards in conversation respecting the evil of sin, the merit of the Saviour's blood for pardon, and enumerated for his encouragement, some of the very chief of sinners who had obtained forgiveness, I rose to retire, when he exclaimed with the utmost importunity, "O pray with me, pray for me;" which were the last expressions I ever heard from his lips. I left him about ten o'clock at evening, and returning early the next morning, found him speechless, and in a few hours he breathed his last, and "went to his own place." Thus on one Monday, I heard him wantonly deriding the worship of God and the devotions of his children, and on the next, saw his body a lifeless corpse; "while his soul had received according to his works."

The above is a simple unexaggerated relation of a fact, of which I was a witness. Should God, in his providence, throw this narrative into the hands of one who has indulged himself in sporting with religion or its professors, I beseech him to pause and reflect, and tremble. "Be ye not mockers, lest your bands be made strong.—Who hath hardened himself against God, and hath prospered?" Frail man, "hast thou an arm" like Jehovah, or hardihood to rush fearlessly on "the thick bosses of his buckler?" Thou, whose breath is in thy nostrils, whom he could cleave to the dust of death, and to the damnation of hell, with a thousand fold more ease than thou art capable of breaking the most slender plant, or crushing with thy foot the smallest insect? Reader if conscience brings to thy recollection a single instance in which thou hast treated, even with levity, the services of the sanctuary, or the followers of Jesus, rest not an hour until thou hast confessed thy guilt, and sought pardon through his blood. Take thy Bible and read with attention, the following passages:—Nahum, 1. 2. Deut. xxxii. 41. Prov. ix. 12 Prov. xi. 21. *Ib.*

## "I HAVE A HOPE, SIR."

(*Furnished by a Clergyman.*)

There is a man in my congregation who has for several years been wishing to unite with the church. He is what the world would denominate a good, moral man, and a useful member of society. He is constant in his attendance upon the public worship of God, and is often moved to tears, by the faithful exhibition of truth. In conversation with him some time since upon the subject of personal piety, I enquired, have you reason to think that you are the subject of that moral change denominated the *new birth*, which you acknowledge to be necessary to constitute a real christian? His reply was, "I have a *hope*, Sir." Well, a good hope, will bear to be examined, and will be evidenced by its appropriate fruits. Do you, then, love the character of God? "I think I do."—And why? "He is so *good*." Do you love his requirements? "Why—yes, I think so." And if you love them, you will, so far as you know them, endeavour to yield obedience. Is this the fact? "Why, we dont any of us obey God perfectly. The best, offend in many things, and in all come short."—Well, Sir, to take but one, do you love the duty of *prayer?* "I do not live without praying, I assure you"—Do you pray in your *family?* "I do not." Do you think that family worship is a christian duty? "O, certainly." How then do you get along with your *hope*, if it lets you live in the daily neglect of an acknowledged christian duty? "I pray that God would forgive me." Then you think this neglect is *wrong?* "Yes, Sir." Well then, let us see how such a prayer would appear, offered to God. You come, and say, "for not praying in my family yesterday, O Lord forgive me." Are you really sorry? "I am." Do you intend praying in your family *to-day?* "No." To-morrow? "I do not think I shall." Do you not intend performing this duty at all? "No."

Now, sir, said I, how does such a prayer sound? You come and pray that God would forgive you for not performing what you acknowledge to be your duty; and yet you determine to live at present, and in future, in the same neglect, for which you profess to be sorry! Look at it, my dear sir, and then let conscience decide how much confidence you ought to place upon a hope that is no better supported by evidence.

Such was the substance of his conversation. O, how many such *hopes* will the light of eternity disclose, to the everlasting undoing of deluded souls! *Ib.*

*From the Christian Mirror.*

## PREACHERS AND HEARERS.

It appears to me that some Christians are almost disposed to class perfection and omnipotence among the qualifications of a Minister. They seem to be confident that if he would preach a little differently, sinners would feel, and to lay the whole blame of their stupidity at his door. Now I do not suppose that ministers always feel and preach as they ought to do; neither do I by any means believe that private Christians feel, pray, and live as they should do. It is very natural, when both minister and people feel as they ought not, to lay the blame upon each other; and instead of saying, Lord is it I? to say it is Peter or John. But when they feel as they ought, they feel that they need not go to their neighbors to find a cause for the stupidity of sinners; for their deserted closets, their formal duties, their too loose conduct and worldly conversation stare them in the face; and they would sooner believe they themselves are to blame, than even a Judas himself. It is sometimes asked, why the preaching of the gospel does not have that effect upon sinners, which it did in the Apostolic age. This is surely an important enquiry. And it is equally important that Christians enquire if it does have the *same* effect upon *them*, as it did upon Christians in the days of the Apostles. If it does affect them in an equal degree, and produce so much holiness of heart and life, such devotedness to the cause of their Redeemer, such a praying and believing disposition. When the season of social prayer returns, are they all found "with one accord in one place," as were the disciples upon the day of pentecost? And may it of a truth, be said of them at any time, that "many were gathered together praying?" If this is not the case generally; let them enquire again, if there may not be a cause somewhere else besides in an unfaithful minister. God forbid that I should justify a negligent or unfaithful minister. But after all I do believe that in a vast many cases were Christians to discover the Achan, the troubler of Israel, they would find it in their own hearts and lives.

A LAYMAN.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

*LEXINGTON, KENTUCKY:*
NOVEMBER 19, 1828.

## TRANSYLVANIA UNIVERSITY.

We are much gratified to learn that Transylvania University is now in a very thriving condition; and bids fair, under the superintendence of President Woods, and the Professors associated with him, to prove a blessing to the great valley of the Mississippi.

The number of students, in what is usually termed the College Proper, is 70; besides which, there are about 40 in the Preparatory Department: Making about 110 in all; and the number we believe is gradually increasing.

The Medical Department is also in a highly flourishing state We were informed by one of the Professors on Monday last, that the number of Medical Students, on that day, was between 170 and 180, and they were daily coming.

## "THE WALLS OF ZION."

We cannot refrain from calling the serious and prayerful attention of our readers to two long articles in our paper of this day. The first, (on the 2d page) an address adapted to the Monthly Concert of Prayer; and the 2d (on the 6th and 7th pages) headed, "Rise up and build," being extracts from a Sermon by the Rev. Dr. Griffin, president of Williams College. And then, we want each individual, before the impression which we hope will be made upon his or her *heart*—before this impression shall be erased by some worldly scheme of profit or pleasure—to make the solemn inquiry--What have I been doing with the talents entrusted to my care! What have I done towards "building the walls of Zion?" And then bring before your minds the Christian Institutions in your own state or neighbourhood, that have been looking to you for aid, and looking in vain. And amongst others, do not forget the Theological Seminary at Danville, and the $20,000 fund for the permanent endowment of a professorship. Can you not lend $200 to the Lord, "hoping for nothing again." "The Lord loveth a cheerful giver." "Brethren the time is short." "There is no work or device in the grave, to which we are all hastening." "What thou doest, do quickly." Remember the unprofitable servant--Also remember the fate of Ananias and Sapphira. Read the 29th chapter of 1st Chronicles, for an example of liberality.

## LEXINGTON FEMALE BENEVOLENT SOCIETY.

We again call the attention of the Benevolent Gentlemen as well as Ladies of Lexington, to this charitable institution. Their Report for the last year will be seen below.—The operations of this Society are conducted by a few benevolent females of our town, who make it their business to visit the abodes of poverty and distress, and administer such relief as the necessities of the poor, and the funds of the Society demand and admit. But, alas, they are often called (especially in the winter season) to witness cases at which the tender and compassionate heart sickens; when the state of their funds prevents them from giving more than a very partial relief. Are there not many benevolent gentlemen in our town, who will cheerfully make donations to this Society, and thus cause the "heart of the widow and fatherless to sing for joy?" We hope there are, and that the next Annual Report will testify the fact.

### REPORT.

The Managers of the Female Benevolent Society, as the agents of a generous public, feel in duty bound to give an account of the monies placed in their hands for the relief of the poor of this town. The subjoined report will shew the distribution for the last year. Our present funds are small to commence the winter, but we hope for a continuance of the liberal encouragement hitherto granted to our Society; and would earnestly commend our Patrons, to the "Father of the widow and the orphan," for their reward.

### TREASURER'S REPORT.

In account with the Female Benevolent Society. From Nov. 4th, 1827, to Nov. 4th, 1828.

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|---|---|
| 1827. Nov. 4. To balance on hand, | $6 78 |
| Donation from Mr. J. Norton, | 13 |
| Do. do. Mr. Wm. Huston, | 7 75 |
| Do do. Mr. D. A. Sayre, | 5 |
| Collected by Mr. Tidings in the Methodist Church, | 23 33 |
| Do. by Mr. Hall in the 1st Presbyterian Church, | 24 80 |
| Received from Members of the Society | 54 87 |
| | $135 53 |
| CR. By expenditures for the relief of 56 poor families, | 126 25 |
| 1828. Nov. 4th. Balance on hand, | $9 28 |

ABBY V. SAYRE, *Treasurer.*

OFFICERS OF THE SOCIETY.

*President*—Mrs. John Norton.

*Vice-Presidents*—Mrs. Ross & Mrs. Morrison.

*Treasurer*—Mrs. Sayre.

*Managers*—Mrs. N. Porter, Mrs. Bell, Mrs. Robert, Mrs. Elliot, Mrs. Harper, Mrs. Palmer, Miss Montgomery, Mrs. Ann Stephens, Miss Jane Short, Mrs. Beckley.

## THE BIBLE FUND.

The subscribers to the fund for supplying the State of Kentucky with the Bible, are informed, that the 2d instalment on their subscriptions has become due; and they are requested to pay the same to Mr. LUTHER STEPHENS, agent of the Kentucky Bible Society, without delay. The money is wanted to forward to New-York for Bibles, in order that a constant supply be kept on hand at the Depository in Lexington.

## CHRISTIAN ALMANAC
### FOR KENTUCKY.

An edition of the Christian Almanac for the year 1829, calculated for the meridian of Lexington, Ky. has been published by the American Tract Society. They are neatly printed on fine paper, 36 pages, printed covers, containing a much greater amount of reading, (and that of the most valuable kind) than the common Almanacs, and are sold at the usual price, 6 1-4 cents. They may be had at the following places, viz:--Lexington, of Luther Stephens, agent of the Tract Depository—Danville, of Michael G. Youce, agent of the Tract Depository at that place.—Louisville, of Wm. Mix, agent of the Louisville Tract Depository.

## REVIVALS IN INDIANA.

The narrative of the state of religion within the bounds of the Synod of Indiana, on the last page of this paper, we doubt not, will afford a rich repast to every "true hearted" disciple of our Lord Jesus Christ. Truly the wilderness is beginning to "blossom as the rose," and "streams are breaking out in the desert."

## REVIVAL IN LEBANON, KY.

*Extract of a letter from the Rev. Dr. Cleland, to the editor of the Western Luminary, dated Nov. 11, 1828.*

"I attended a sacramental meeting with brother Sneed, at Lebanon, on the first Sabbath in this month. It is now about two years since the commencement of the revival in that congregation, and the good work on this occasion appeared greater than on any one heretofore. Between 12 and 15 were added to the church, and the number, of all classes, sexes, and ages, who manifested a desire to flee from the wrath to come, was between 80 and 100. A very large proportion of these appeared as deeply and pungently impressed as any I have seen during the present revival. If christians, old and young, in all our congregations, will only continue steadfast, and zealous in prayer, and in the service of the Lord, may they not expect to see the good work of the Lord go on.

Very affectionately, yours, &c.
THOMAS CLELAND."

## HILLSBOROUGH, OHIO.

*Extract of a letter from the Rev Samuel Steel, to the editor of the Western Luminary.*

"You may insert in your next Luminary, under the head of *Revivals in Ohio*—that Mr. S. D. Blythe and myself administered the sacrament of the Lord's Supper at Hillsborough on the 1st Sabbath of November, and that during the meeting, which continued four days, 38 were added to the Presbyterian church on profession, and about 40 more professed to be deeply concerned on the subject of religion.

SAMUEL STEEL."

Nov. 13th, 1828.

## KENTUCKY CONFERENCE.

The increase in the Methodist Church during the last Conference year has been about 10,000. About 5,000 of whom have removed, died, or been expelled. Leaving a neat increase of 5,000 this year.--*Olive Branch.*

## SYNOD OF NEW JERSEY.

The Synod of New Jersey, at their late session in the city of Trenton, adopted the following resolutions, viz.

1. Resolved, that, in the opinion of the Synod, with very few exceptions, in the churches throughout their bounds, vital religion is in a low and declining state, and there is evidently an unusual and alarming absence of divine influences.

2. Resolved, that ministers are solemnly called upon, most seriously and attentively to look at the state of things in their own congregations and around them; and most seriously to inquire into the cause, and particularly, whether any thing in their own feelings, or conduct, or manner of performing their official duties, has caused the present cloud which hangs over their own individual church and the churches generally;--and by private meditation and prayer, to endeavour to get their own hearts affected with the present deplorable state of things.

3. Resolved, that it be recommended to the sessions of the respective churches to have a sessional meeting as soon as practicable, to converse on the state of their particular church, to unite in prayer for the influence of the Spirit, and to devise measures for the promotion of religion in their respective congregations.

4. Resolved, that it be recommended to the sessions to call their respective churches, to fasting, humiliation and prayer, on account of the present low state of religion, at such time and in such manner as they shall judge best.

5. Resolved, that it be recommended to the ministers and elders of each Presbytery, to meet in some central place within their bounds, and spend together a day in fasting, praying, conversation and mutual counsel in reference to the state of religion.

6. Resolved, that it be recommended to each pastor, to engage, as soon as practicable with increased diligence, in pastoral visitation in his congregation; and that in these visits he be accompanied by an elder.

7. Resolved, that it be earnestly recommended to all to communicants in our churches, specially to remember the present state of religion in their secret devotions, and earnestly and perseveringly to pray for the revival of religion; and that associations for prayer for the same object be formed in every neighbourhood in each congregation; and that ministers of the gospel, candidates for the ministry, and theological and literary institu ions be particularly remembered.

8. Resolved, that it be recommended to the ministers of each Presbytery, as soon as practicable, by two and two, to visit each other's congregations for the purpose of uniting with them in public worship; and it is recommended that in these tours they should be accompanied by ruling elders.

9 Resolved, that the stated Clerk of Synod cause these resolutions to be published in such papers as will be likely to secure their speedy circulation throughout the bounds of the Synod.

A true extract from the minutes of Synod.

PHILIP C. HAY, *Stated Clerk.*

## THE SYNOD OF PITTSBURGH.

The Synod of Pittsburgh convened in that city on the 16th Oct.

A committee was appointed to inquire what special means may be recommended to promote revivals; who made the following interesting

REPORT.

That we are encouraged to expect the blessing of God on the churches, only in the diligent and persevering use of such means as are warranted by the Sacred Scriptures, that although it is God only who can command success, and on his promise and power alone, and not on means, that we must rely; nevertheless, there is abundant encouragement that God will give the blessing, and revive his work, when ministers and people shall be found earnestly engaged in the use of *all* the means of his appointment; that we must not separate what God has joined together: that we need not expect the Divine blessing on any of his appointments, while we allowedly neglect others: that the preaching of the word, prayer, and the ordinances of the sanctuary, must be accompanied with correspondent action and effort in all relative duties: that when sins prevail, unrepented of and unopposed, especially when they pollute the Church of God, their oblation and incense and prayers will be an abomination to Him: that to remove every ground of controversy with his people, they must repent and reform—"put away the evil of their doings cease to do evil and learn to do well"—that if ministers would expect to be instrumental in promoting revivals of religion, there must be a revival in their own souls; they must be full of the Holy Ghost and of faith, if they expect much people to be added to the church.

Therefore, Resolved,

1. That it be recommended to every minister of the Gospel to seek with all earnestness a revival of religion in his own soul, and, for this purpose, to set apart a special season for self-examination, humiliation and prayer; to inquire into the state of his own soul; to ascertain every ground of controversy; to confess before God official and personal sins, and with renewed fervency and faith in the blood of atonement, to implore forgiveness of sin and the abundant influence to the Holy Spirit.

2. That every minister be urged to examine with more special attention the condition of his charge, the evils that ought to be remedied, the wants that are to be supplied, and in view of the surrounding desolation, endeavour to comply with the exhortation of the Prophet Joel, "Let the Priests, the ministers of the Lord, weep between the porch and the altar; and let them say, spare thy people, O Lord, and give not thy heritage to reproach."

3. In as much as the prevalence of any sin must prove a ground of controversy with a people; and as there is reason to fear that the sanctuary has been polluted and God greatly offended by prevailing vices, especially intemperance, Resolved, that Ministers and people are specially called to bear a more decided testimony against this and other vices, to reform themselves, and unite in setting an example of total abstinence.

4. To enforce the foregoing resolution, as an indispensable means of averting the judgements of God, and procuring a revival of religion, the first chapter of Isaiah, particularly from the 11th to the 28th verse, is recommended to the prayerful consideration of every minister and congregation.

5. As God is calling on us at the present period to active exertions, in promoting various institutions which have for their object the advancement of the Redeemer's kingdom; and as a co-operation in such institutions is calculated to call into action the benevolent affections—to wake up attention to the interests of the church—to expand the soul with enlarged views—to bring into action all the graces of the Spirit, and thereby directly to revive religion; and as it has been observed that God has more especially favoured with the influences of his Spirit those congregations that have been most active and liberal in these respects, while others have been left to wither under the blighting influence of a cold formality; therefore, resolved that it be earnestly recommended to every minister of the Gospel to call up the attention of his people to these concerns—to lay before them the various claims of charity and benevolence—that they may no longer rob God in tithes and offerings, but bring all the tithes into the store house, and prove him herewith, if he will not open the windows of heaven, and pour out a blessing that there shall not be room enough to receive it.

6. Resolved, That it be recommended to the members of this Synod to go two and two, according to the direction of our Saviour, and visit the congregatians in their vicinity: and by preaching, praying, exhortation and personal conversation, to call on christians, to humble themselves in view of their backsliding, and to return to their forsaken God; and to endeavour to excite them to duty in the cause of Christ, and especially to united and fervent prayer to the Great Head of the Church for the out-pouring of the Divine Spirit, and also to warn sinners of their danger and intreat them to be reconciled to God.

7. Resolved, That it be recommended to Presbyteries to take these subjects into consideration and to endeavour to secure the objects contemplated by the Synod.

## INDIANA COLLEGE.

(BLOOMINGTON, INDIANA.)

*Board of Visitors.*

James Scott, Jesse L. Holman, Isaac Blackford, Benjamin Parke, George Bush.

*Trustees.*

D. H. Maxwell, *President*, Jonathan Nichols, William Lowe, Willlamson Dunn, Christopher Harrison, John Law, Samuel Dodds, Edward Boarland, James Blair, S. M. Levenworth, George H. Dunn, Leroy Mayfield, William Banister, Ovid Butler, B. F. Morris.

*Faculty.*

ANDREW WYLIE, D. D. *President Elect.*
JOHN H. HARNEY, A. B. *Professor of Mathematics.*
BAYNARD R. HALL, A.M. *Professor of Languages.*

The winter session of the College will commence on the first day of December, 1828.

The College consists of five classes: the First Class; the Freshman; the Sophomore; the Junior; and the Senior. By order of the Board of Trustees, at their late meeting, the following are the studies of the several classes.

*First or Preparatory class.*

LATIN STUDIES. Ross' Grammar, Mair's Syntax, Selectæ e Veteri, Nepos, Cæsar, Sallust.

GREEK STUDIES. Valpy's Grammar, Anthen's Exercises, Græca Minora, Græca Majora commenced. To these add the

ENGLISH STUDIES. Kirkham's Grammar, Woodbridge's Geography, Colburn's Arithmetick, including his First Lessons and Sequel.

*Freshman Class.*

(For admission into this Class, candidates will be examined on the subjects mentioned under the preceding head.) Cicero's Orations, Virgil, (Gould's) Græca Majora, Adam's Roman Antiquities, Murray's English Grammar, American Geography, Colburn's Algebra, Hutton's Geometry, Compositions in English and Latin.

*Sophomore Class.*

Cicero de Oratore, Horace, Walker's Rhetorical Grammar, Eastern Geography, Hedge's Logic, Blair's Lectures, Græca Majora, Tytler's Elements of History, Potter's Grecian Antiquities, Hutton's Mathematics, Compositions in English, Latin and Greek.

The studies of the remaining classes, together with the by-laws, catalogue of Students, and several other matters will be published prior to the commencement of the summer session. Dr. Wylie has recently visited Bloomington: and the Board entertain pretty confident expectations that he will accept the appointment which is offered him. It is therefore their wish to have the counsel of Dr. Wylie on several subjects, and especially in relation to the course of studies to be pursued; and hence they deem the present publication sufficient.

Students designing to enter College, will present themselves for examination a few days previous to the commencement of the Session.

The terms are, for the First Class $10 per annum, or $5 a session: for the four other classes $15 per annum, or $7 50 a session. A student is required to pay also every session $1 as a tax, for contingent expenses. All payments are to be in advance: without which no one can be admitted to a recitation.

Boarding can be obtained at various prices from $1 to $1 50 per week.

By order of the Board.

P. M. DORSEY, *Secretary.*

## FOREIGN NEWS.

THE SEAT OF WAR.—The London Courier of September 19th, after stating that the Emperor Nicholas left Odessa for his army on the 2d of September, adds, the Turks have made a desperate sortie from Choumla, in which they had the advantage. They succeeded in destroying three of the Russian redoubts; the Russians who occupied them were all cut to pieces in the sanguinary conflict. Eight guns were taken, and we lament to add that General Wrede, a brave and distinguished officer, was killed. The loss of the Turks was, as may well be supposed, considerable.

It is said that the Russian prisoners taken at Esti Stamboul were all massacred in a fit of rage. Their number is stated at five or six hundred men.

AN EXTRAORDINARY WOMAN.—There now resides in Montgomery County in this State, a lady, in the 55th year of her age, who weighs 510 pounds. Her stature is rather low; she is the mother of ten children, nine of whom are living; and she says none of her relations are above the ordinary size. At 20 years of age, she weighed 135 pounds; commenced becoming corpulent at the age of about 30. Her general health is good; but from her unwieldly size she can walk but a few steps.—*Nashville Banner.*

*Comets.*—The European philosophers say that two comets are to make their appearance there about the end of November.—*Philadelphian.*

*Judicious.*—The editor of a new paper in Vermont makes this significant remark in his prospectus: "Those who never intend to pay are requested never to subscribe." *Ib.*


## LAFAYETTE FEMALE ACADEMY.

THE Second Quarter of the present Session commences on Monday the 17th instant.

*Nov.* 12. O. S. HINCKLEY.

## "RISE UP AND BUILD."

*Extracts from a Sermon by Dr.* GRIFFIN, *preached in Boston, May,* 1828.

Neh. ii. 18.

"LET US RISE UP AND BUILD."

"I wish to call upon my brethren in the ministry and my brethren in the Church to rise up to the work of building the walls of Zion.

I. My brethren in the ministry.

Had not Nehemiah risen up to the work the rest would not have built. Had he loitered he might as well have been dead. Our office is solemn and of amazing importance. Ministers are destined to be the great agents of advancing or obstructing the kingdom of Christ.—As leaders of the sacramental host,—as men professionally set apart to the science and practice of promoting the cause of God, it is expected of them that they will contrive and digest plans for this end, and stand foremost in every movement, and animate their lay brethren by their counsels and example, and be to this moving world of benevolence what the officers of an army are to that organized mass. And so it proves. The clergy have had more influence than all the rest of the world in sustaining the interests and institutions of science and religion in all past ages, and in bringing forward the glorious plans and movements of the present day. And this influence they must continue to exert. If ever the songs of heaven are to be brought down to earth, the ministers of the sanctuary must begin the concert and prolong the praise. Their prayers, their examples, their contributions, (according to their ability,) their thrilling appeals, and their unwearied labours, must stand in the foremost rank of every successful enterprise.

Alas, how far short do we come.—When we contemplate our coldness, our indolence, our worldliness, our fear of man, our selfish pursuits of science for our own ends, we have reason to lay our hands on our mouths and our mouths in the dust. How much of the time do the best of us live to ourselves. How many hours do we pass without any higher object than to gratify our own tastes. Every thing which falls under the general name of amusements, and is not conscientiously believed to be necessary for relaxation or otherwise useful to the world, helps to swell this account. If we were wholly devoted,—if our minds were screwed up to invent new plans of usefulness, with all the intenseness of a worlding after wealth, how much more might we accomplish.—A minister's knowledge and habits of thought give him a faculty to do good and to strike out new methods of usefulness, which others do not possess; and the loss of this talent is a greater loss to the world than follows from the neglects or saunterings of others. Brethren, we are but half awake. If the Church is ever to reach the summit of her glory, her ministers must make much nearer approaches to the holiness, zeal, and labors of the apostles. We must love more, and pray more, and give more, and toil more, and shine more in a holy example When I look forward to the zeal and self denial and devotedness of the Christians and Christian pastors who will be on this ground a century hence, I see them looking back to us as we do to the days of Thomas a Becket A new impulse has indeed been given within the last six and thirty years, and as a body we have made some advance; but we are not yet strung up to that devotedness which is due to him who died for our lives, or which is necessary to bring forward the glory of the latter day."

"I have had an opportunity to see the progress of things for this whole period of six and thirty years. I saw the darkness before the dawn I saw the field of death before the bones began to move. And to young men I can testify, that it is not easy for them to conceive of the changes which have taken place. By the almond blossoms I am reminded that I can trace this progress but little longer. But before I quit the scene I would fain drop one word more to encourage my brethren in their heavenly course, and if it be my last, would with my dying breath gladly help forward this beloved cause of God and man.

O my brethren, to what a birth right are we born. Under what a crushing weight of responsibility do we lie. What a voice of authority comes down from heaven; what appeals to our conscience, our compassions, our gratitude What calls come in from the four quarters of the globe to break our hearts and to awaken our undivided, untiring, undying zeal. I hear a voice of wailing from the ends of the earth. I see nations weltering in their blood. I hear a loud lament from the eternal pit. Around you, as bearing the badges of the messengers of Christ, the complaints and the entreaties gather. By the joys of one world and the miseries of two, by the compassions and blood of a dying Saviour, by the authority of the everliving God, I conjure you, I entreat you, my brethren, to wake up to this awful voice of heaven, to these dying groans of a world. I turn now,

II. To my brethren in the Church.

There is a great work, dear brethren, for you to perform in accomplishing the salvation of a world; a work on which none of us have yet entered with the zeal required.—In the name of my Master I call upon you all to rise up to this work with entireness of purpose and with a soul of fire."

"Among the things most wanted at the present day are the following.

(1.) The prayer of faith. As the millennium approaches the efficacy of prayer is to be more gloriously illustrated; for it was long ago foretold that this event would be brought about in answer to prayer: "I will yet for this be inquired of by the house of Israel to do it for them." And if prayer is to become more potent, it is because it will be animated with stronger faith. The Sanctifier of the world is absolutely promised to prayer: "How much more shall your heavenly Father give the Holy spirit to them that ask him" But it is no ordinary prayer. It is the Holy Ghost praying in the heart of the Christian: "The Spirit itself maketh intercession for us with groanings which cannot be uttered." No wonder that such intercession prevails.—Before every revival of religion there is a spirit of prayer for this influence that never was and never will be disappointed."

"(2.) Christians must give more of their property to Christ. The Hebrews were constrained by their laws to give at least four tenths, and if they were liberal and conscientious, full one half of their income. And when the Christian Church have gone the whole length of the injunction, "*Sell* that ye have and give alms;" when they have reached the point of the poor widow who cast into the treasury all her living; when they have written *Holiness to the Lord* on the commonest articles they possess; they will have gone far beyond the present guage even of liberal Christians. On this subject, the mass of professed believers seem scarcely to have learnt the first letters of their alphabet. Immense treasures are wanted to convert the world; and before this can be accomplished every Christian must hold himself a steward, ready to deliver the goods intrusted to him as fast as they are called for. And then it will be easy for them to determine the extent of their duty.—If they felt no more concern to retain their property than they would to hold a little longer the money of another which they were employed to carry to a third person, their conscience would easily direct them. It is covetousness that warps their judgment.

There are indeed a noble few who begin to catch the lofty spirit of the latter day, and already shame the parsimony of past ages; men who toil like worldlings after gold only to give to Christ; who have already assigned to their children their inheritance, and now set apart all they can earn, beyond a moderate subsistence, for the service of their Master. This is noble and as it should be. This is the mould into which the mass of Christians must be cast before the world can be redeemed. This indeed looks like the first green of the millennial spring; a verdure which, I am happy to say, is fast springing up on this ground so long enriched by the bones of the Pilgrims. There are men elsewhere of a spirit beyond all praise; but on no spot in Christendom, I believe, can so large a mass be found together who have actually, and not in words only, devoted their all to Christ."

"(3.) Christians must consecrate not only their property but themselves, as they never have done, at least since the days of Constantine, before the darkness can be swept by human instrumentality from five sixths of the earth. In past ages professed believers have been living too much in the world. Few have had a heart to say, I prosper if the kingdom of Christ prospers. Too many have been contented to leave the world as they found it. Satisfied with doing it no hurt, and shrinking from the toils and dangers of innovators, they have hugged their ease, and gone down to the grave, leaving all the earth unenriched except six feet by three. There still are drones who lounge on earth and cumber the ground; who eat up the substance of the earth and make no returns; who draw much from the labours and improvements of others and pay nothing back. But it is high time for the people of God to awake to other calculations. In all their thoughts and efforts they should set religion and the kingdom of Christ first, as has been partially exemplified in those conferences of the churches which have taken place in revivals of religion. That intense interest, that coming up with one accord to the help of the Lord, that subjection of all things to the cause of the Redeemer, which have appeared in these conferences, must become universal through the sound parts of the Christian world, before an impulse will be given that shall reach the distant nations. There must be a vigorous pulse at the heart that will drive the streams of life through the extremities. We must hold ourselves and all that we possess distinctly and sensibly devoted,—our powers of body and mind, our time, our influence, our property, and all our means and opportunities of doing and getting good; so that no exertions shall be kept back from any shrinking of the flesh from self-

denial,—so that no contributions shall be withheld from any remaining love of filthy lucre. We must lay all our plans of business, of expenditure, of relaxation, and form all our connexions and habits, with a supreme reference to the authority and glory of Christ. We must go forth with a firm determination that the world shall be the happier for our living in it; and all the efforts of our lives must be directed to change the posture of things for the better. We must never be satisfied with any past achievements, and think nothing done while any thing remains to be done."

"You ought to be wholly devoted to God because he made you what you are, and built the world you inhabit, and furnished it for your use, and placed you in it, on purpose to serve him; and has commanded you to serve him with all your heart and soul, and has never given you a right to live to yourselves a single hour, but has demanded your whole time, your whole heart, and the most zealous devotion of all your powers."

"He has done more than keep us out of hell, his tender mercies have filled our lives. There is not a point in our existence around which mercies have not clustered enough to dissolve a heart not harder than the nether millstone. If compassion and care and bounty and spiritual privileges that lift us to heaven, can command returns, we are under infinite obligations to give him our whole hearts and lives.

You ought to be wholly devoted to *Christ* because he died to redeem you from an ignoble prison and to raise you to the honours of the sons of God. O that we could feel as the blessed apostle felt when he said, "The love of Christ constraineth us, because we thus judge, that if One died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." O that we could feel as John in Patmos felt when he said, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever." The man that said this was prepared to leave all his earthly interests and connexions by the cross of Christ, and to go through the world breasting every danger in the service of his beloved Master, and to die for the name of Jesus. Could we feel thus we should consider it a privilege to wear out in his service, and the sweetest luxury to give of our substance to him; our hearts would move and melt at the mention of his name, and our eyes would fill with tears at every opportunity to testify our love to him or to lay our treasurers at his feet "Ye are not your own,—ye are bought with a price." What right have you to use for yourselves the powers which belong to Christ? What do you in this world, if you will not wholly serve the Lord's Anointed? This world belongs to Christ. It was "created *by* him and *for* him;" and he has purchased it since, and received it for the residence of his Church,—for the abode of men strung up to a high instrumentality in the service of his kingdom. No other being has a right to erect an interest on this ground.

And what do you not owe to the Saviour of the world for coming out to seek you when you were wandering from the fold of God,—for separating you from your former companions, and putting a title to heaven in your hands. When you were just entering the gates of hell, he threw the arms of everlasting love around you, and caught you up to the throne of God, and gave you to own suns and stars. If ever ingenuousness moved your heart, surely his love must be your perpetual song. You will forget father and mother before you forget him.

All this you have sworn to perform. When in the presence of angels and men you entered into covenant with God, you solemnly professed and engaged to consecrate to him all your powers, property, time influence,—all that you are and have. If you did not make these professions and vows, you did not assent to the covenant which God proposed, for he never propounded any other to the Church. See then that you keep back no part of the price. Let the case of Ananias and Sapphira always stand before you. Their only crime lay in professing to devote all their property to God, while they kept back a part. Is not the sin of Ananias and Sapphira still in the Church? Is it not at every communion table? Is it not upon every professor who still grasps a part of his property as his own, or who daily lives a part of the time to himself? O that the case of Ananias and Sapphira were better understood in the churches. It is certainly sealed up from their view. Remove that covering, and so far as warning avails, all is done that needs be done to bring the Church to the unreserved devotedness required.

My brethren, let us anticipate the judgment of posterity. We are fast approaching an age when men will be devoted to God as their fathers never were; an age of action, of enterprise, of generosity, of which, in their indolent and selfish repose, former generations had no conception. This is to be the character of the whole Church as it never was before. It will be the fashion and drift of society. The sordid wretch who lives to himself, however clean and polished in his exterior, will be marked and sconted as a swindler now is. With what disgust and surprise will such a generation look back on the contracted ages gone by, when those who were rolling in wealth could not spare enough to support the Gospel at home, and when for a thousand years scarcely a dollar was given for the salvation of the heathen. A new era will have commenced. New scenes will be unfolded. New intelligence will come in by every mail. New subjects of conversation will open,—new subjects of prayer and praise. Blessed be God that we did not live and die a century ago."

"It is your lot to live in one of the most interesting periods of this most favoured world; an age in which all nature seems travailing together to bring forth the glory of the Church; an age in which the world is fast waking up to the heavenly spirit which is to succeed. If you would fall in with the spirit of the age, set yourselves to great and generous action,—to a high and glorious instrumentality in the kingdom of Christ. Let none be seen lagging behind when all the rest are seen in motion. Let none cast themselves a dead weight upon this moving world of benevolence. You find Christendom teeming with institutions and projects for promoting the kingdom of Christ; give them your firm and unwearied support. If you will not do this, get ye back to the dark ages; ye do not belong to the present period. You see the dawn of that day which prophets and kings desired to see, and which is watched by millions of eyes from heaven. They might sleep under the Old Testament dispensation; they might sleep in the ages of papal darkness; but now it is high time to awake out of sleep.

In this glorious pursuit let nothing discourage you. At the present day it is only to put your hand against a world in the name of the Lord, and it will move. What may not an individual accomplish, going forth with his whole heart and soul in the name of the Lord of hosts. How much did a Howard accomplish amidst the dungeons of Europe.—How much did a Swartz. How much did a Samuel John Mills —How much has a Carey accomplished among the archives of Brahminical literature and the records of the word of God. Rise up, my dear brethren, to this high and heavenly course. The blood of Calvary expects it of you. The Lamb in the midst of his Father's throne expects it of you. The Church of God expect it of you. The whole creation expect it of you. Go, and the Lord God give you the desires of your heart and add his eternal reward.—Amen.

## SABBATH SANCTIFICATION.

*Anecdote of William Hawes, Esq.*

At one period of his life, his business called him to visit Charleston, S. C. in a vessel belonging to himself. After he had completed his business in C. and the vessel was ready to return, it was detained several days by contrary winds. On Sabbath morning the captain came to his lodgings, told him the wind was fair, and all the wind-bound vessels, that were in readiness, were getting under way. Mr. Hawes replied, "it *is the Sabbath, I cannot permit my vessel sail this day.*" The captain expostulated, but in vain. The next day the wind was contrary, and it was not until Thursday, that the vessel was able to leave the harbor: when they took a favorable breeze and were soon wafted to their desired haven. On arriving at Boston, the captain was suprised to learn that not a single vessel, of those which had left him at Charleston, had arrived; nor did any of them arrive until three weeks after. They had encountered a severe gale; some were wrecked, and several were blown off to the West Indies! Mr. Hawes returned by land, and arriving on Saturday night, at a village within thirty miles of Boston, determined to pass the Lord's day there. Several persons called on him, and expressed great surprise that he should have been willing to lay by a day when he had been so long absent from his family. He often observed, in after life, that if he had intended to promote his worldly interest only, he could not have done it more effectually, as *he had "almost the whole town for his customers."*

## ADVICE.

Mr. Seed, in a sermon on evil speaking, says elegantly, "our advice must not fall like a violent storm, bearing down and making that to droop which it was meant to cherish and refresh; it must descend, as the *dew upon the tender herb*, or like melting flakes of snow—the softer it falls the longer it dwells upon, and the deeper it sinks into the mine."

Begin life with the least show and the least expense possible; you may at pleasure increase both, but you cannot easily diminish them. Do not think your estate your own, while any can call upon you for money you cannot pay: therefore begin with timorous parsimony.—Let it be your first care not to be in any man's debt. Resolve not to be poor: *whatever you have, spend less.* —*Johnson's Letters.*

# Poetry.

*(From the Spirit & Manners of the Age.)*

GETHSEMANE.

Thrice hallowed spot! Gethsemane,
How dear shall thy remembrance be!
Thy favoured breezes bore his sigh,
While heaven and earth stood silent by;
When wond'ring Angels viewed the scene,—
A God in agony! with keen
Affliction bursting—as he stood
His very frame heaved drops of blood!

Thrice hallowed spot! thrice sacred ground!
Spirits of hell were hovering round;
Vain—vain their hopes—the sacred prayer
From him thrice burst—they yell despair!
My Father, if from me this cup
Must not then pass—I'll drink it up:
For, oh! thy will, not mine, be done!
Thine—thine—O God, performed alone!

Thrice hallowed spot! Gethsemane,
Still dear shall the remembrance be;
Spectator on that awful night,
When trembling thou beheldst this sight;
When nature stood appalled, and when
All but the dreaming sons of men
Beheld redemption's flag unfurled,
And waving o'er our sinful world.

# REVIVALS.

## SYNOD OF INDIANA.

The Synod of Indiana convened at Vincennes on the 16th Oct. and closed its session on the 20th. Nineteen ministers were present. The meeting was very harmonious and unusually interesting. A more than ordinary degree of attention to religion prevailed in the congregation at Vincennes, during the meeting of the Synod. The preaching of the gospel was listened to with deep interest by many and with much apparent effect, and large additions were made to the church, at the time.

*Narrative of the state of Religion within the bounds of the Synod of Indiana.*

The Synod of Indiana, in presenting to the churches a narrative of the state of religion, within their bounds, for the past year, feel themselves called upon to render thanks to the great Head of the church, for the signal manifestations of his mercy to this part of his Zion. It is but a few years since the country included within the limits of this Synod, was a howling wilderness, the abode of savage beasts, and still more savage men. But God, who has promised that the "wilderness and the solitary place shall be made glad," has caused, and is causing, this wilderness to rejoice; and the places, where lately was heard the war whoop of the savage, are becoming vocal with the praises of Jehovah.

The Synod has now under its care four Presbyteries, more than 80 organized congregations, and about 34 ministers and licentiates. From this statement it is manifest that the greater part of our congregations are destitute of the stated administration of the word and ordinances of God. So rapid has been the march of emigration to these western states, that the means of supplying our increasing population with the preached gospel, fall very far short of the demand, although very few of our congregations enjoy the undivided labors of a minister. God, during the year which has now terminated, has, in a very remarkable manner, blessed the preaching of his word. Although the churches in Indiana have, for several years past, been increasing in numbers and in strength, nothing like a general excitement on the subject of religion has occurred. At the commencement of the present year, though there was generally a respectful attention to the ordinances of religion in our churches, a spirit of apathy seemed greatly to prevail. And though some, in most of our congregations, were mourning over our spiritual desolations, there seemed generally a great want of simple faith and confidence in God, in the exercise of which the professed friends of the Redeemer should be ever found. Few, very few, were found enquiring the way to Zion: and, though the word was plainly preached, the messenger of God was constrained to exclaim, "Who hath believed our report!"

During the last winter and spring, it pleased the great Head of the church to visit many of the congregations in a sister state, with copious showers of divine grace. The published accounts of these revivals were read with avidity, and by the blessing of God were instrumental in awakening, in many of our congregations, a spirit of inquiry into the causes of the low state of religion among us. Ministers and people in many instances, felt reproved for their coldness and want of faith and covenanted together to be more faithful to their sacramental obligations, and more importunate in prayer to God, for a revival of religion in their own hearts, and for the outpouring of his spirit on the churches in the western Zion. God in answer to the prayers of his people, has visited us, and revived his work in many of our churches, and deepened in the hearts of his people, the impression of the truth that our God is a prayer-hearing God. In no previous year has this Synod been able to present to the churches such cheering intelligence of the state of religion in their congregations, and never have they had it in their power so fully to record the goodness of God.

Among the churches which have been visited with seasons of revival we would first mention the church of Livonia. This congregation had been in a cold state till sometime in August last, when the word was attended with the power of God. A revival commenced, and 40 persons have already been added to the church, as the fruits of this revival. In this congregation, those families that have most punctually and statedly attended the means of grace, have been most signally blessed. During the revival, the invitation to the anxious seat, appears to have been remarkably owned of God, in fixing the wavering determinations of those who were enquiring. In Salem church, a part of the same collegiate charge, present appearances are highly encouraging, and several are enquiring.

The church at New Albany has also been recently visited with a time of refreshing. Twenty-nine have been added to the church, which before consisted of 23 members, and others are still enquiring. The additions to this church are many of them persons whose influence, in the community, promises well for the interests of religion in that place.

In the church of Hanover, nothing appeared very interesting till the late meeting of the Presbytery, when the spirit of the Lord was manifestly present, and 40 were added to the Lord, and united with his people, on that occasion in commemorating the love of their crucified Redeemer. This revival seems to have been confined chiefly to the children of the church. Seven of these were young men belonging to the Hanover Academy.

In Graham church, a vacant congregation, an interesting state of religious feeling exists. On a late sacramental occasion, 16 were added to the church, on examination, and about 40 came forward to the anxious seats.

In the congregation of Pisgah, an interesting state of religious feeling has existed for some months: and on a late sacramental occasion, 21 were received to the communion of the church, and 60 or 70 came forward to the anxious seats,—20 or 30 of whom have since expressed hopes, and are expected, the first opportunity, to unite with the church. The present state of this church is highly interesting. Special prayer for particular individuals, has been remarkably answered, during the revival, and most of the families composing this congregation are in an enquiring state.

In the church of Sand Creek, a revival commenced in July last, and as the fruits of this revival 40 have been added to the church on examination, and others are still enquiring. Bible class instruction and family visitation seem to have exerted a happy instrumentality in producing this revival.

In Jefferson church at a late communion, 28 were added to the church on examination. An unhappy division which had existed in this church, was evidently healed in answer to special prayer, which prepared the way for the work of God. In this revival prayer for particular individuals has been signally answered.

In the church of Madison, though no special revival has occurred, there has been an addition of 23 members, on examination, and some are enquiring.

In the church of Crawfordsville, a revival of religion commenced, in the latter part of July, in answer to special prayer. Of the fruits of this revival 37 have been added to the church on examination, and others are still anxious. In the church of Coal-Creek, a part of the same collegiate charge, a revival commenced about the same time, the fruits of which are 21 added to the church, on examination, and others still anxious. The circulation of religious newspapers seems to have been useful in awakening attention in these churches.

The church of Indiana (located in Knox county,) which, during the last year, has been called to mourn the death of their highly esteemed Pastor, the Rev. Samuel T. Scott, was, in the providence of God, soon after supplied with the stated preaching of the gospel. In this church, God has recently appeared for the revival of his work, and 63 persons have been received, on examination, to the communion of the saints. Others are still enquiring. The members of this congregation have recently united in calling and settling another pastor.

The churches of Orleans and Olive-Ridge have also been visited with the special influences of the spirit of God.

There have been added to the churches under the care of this Synod, during the last year, on examination and confession of their faith 546—by certificate 151 —making the total number in communion, so far as reported to Synod, 2640.

The Synod are happy to know that the cause of the Sabbath Schools is engaging the increasing attention of the churches under their care; and that this mode of instruction is evidently attended with the countenance and blessing of the Head of the church. The Synod regard these institutions as eminently suited to advance the interest of religion, and to train up the rising generation for posts of usefulness in the church of God. They would therefore recommend them to the prayerful & fostering care of churches.

The Synod rejoice to believe that the spirit of the missions is increasing among the members of our churches. The missionary field within the limits of this Synod is wide and extensive, and the cries of the destitute, for the bread of life, come to us from every quarter of the land. It must depend upon the benevolence and charity of the friends of the gospel to say whether these hungry shall be fed. Let all who love the Lord Jesus Christ make the wastes of Zion an object of their liberality and their prayers.

The subject of the gratuitous distribution of the Bible, which, during the last year, had so generally engaged the attention of the church, in other parts of our land, has also excited a lively interest within our bounds. Several county societies have already adopted measures to supply, with a copy of the sacred volume, every destitute family within their respective limits.

The Synod also learn, with much satisfaction, that the subject of intemperance, over the ravages of which the philanthropist and the christian have long mourned, is exciting a more general attention within our bounds than ever before. Many who have long observed, with deep solicitude, this enemy stalking through the land, and preying upon the very vitals of our country, are now convinced that combined and systematic opposition is necessary, to arrest the ravages of an enemy so potent, intrenched as he is in the habits of the community. Temperance societies have been formed in many places, and have enlisted much of the interest and countenance of the community, and promise great usefulness in preventing the progress of this degrading vice.

While the Synod feel bound to render thanks to Almighty God, for the manifestation of his mercy, during the year, they also feel that there are many causes of humiliation. In many parts of our Zion, apathy and formality reign—and in many places, sabbath breaking, and profaneness, with their attendant evils, prevail to an alarming extent, and call upon all the friends of religion and good order to unite in one general effort, to free our country from those causes of provocation, which so justly expose us, as a people, to the vengeance of Almighty God.